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new constructions. This is not the case—at least, it is not to an observible degree. All the stones used in new building in the village are freshly quarried. Perhaps the reason for this is that nearly all the ruins have recognized owners, nearly all of whom are emigrants or their descendants. Even the villagers now admit that "they will never come back," but their property rights are still maintained, either because the older emigrants hesitate to relinquish their claims or because their American-born children are uninterested, both of which prevent local disposition of the property. However, most of the now ruined houses were of the old style, whose roofs would naturally go to pieces if not tended. Consequently, the roofs were removed so that the very valuable timbers in them could be used for other purposes. This hastened the partial collapse of many of the buildings' walls.

HOUSEHOLD ARRANGEMENT AND FURNISHINGS

Nearly every house has its own cistern (*bîr*), either within the building or just outside it. The water is entirely winter rain water drawn from the roof of the house and conducted to the cistern, nowadays, by sheet-iron pipes. This is much more efficient than the older method of letting the water flow down a shallow vertical trough on the outside of the wall of the building. The cisterns have circular openings raised off the ground or floor on a stone or concrete curbing. The opening is fitted, more or less tightly, with a wooden cover.

It is one of the women's jobs to draw water from the cistern by means of a sheet-iron, European-made, bucket attached to a chain or rope. The water needed for the day is stored in large, two-handled, pointed-bottom jars (*jarra*), of porous earthenware, which stand in wooden frames in the kitchen corner, or the kitchen room if there is one. From the *jarra*, water is transferred to cooking utensils, to the spouted pottery or glass drinking jars (*ibriq*), and to the two to three gallon, semi-cylindrical metal tanks in which washing water is stored. These hang against an outside wall or in the wash room if there is one. The tanks are called *hanafiyyi*, a term primarily applied to the small brass spigots with which they are fitted. The term is derived from the Hanafi school of Muslim jurisprudence which decided that the use of spigots was not a violation of the provisions of the Koran. Near the *hanafiyyi* one usually finds a dish for soap and a towel-rack. A few houses are equipped with hand-pumps, a raised tank, and a limited system of pipes and spigots. This, however, is unusual.

The interior arrangement of the one-room house is essentially the same in every case, although of course there are many minor variations. The following description is composite. On entering the front door, one will observe that the room is divided into two sections, front and back. The division is effected by tall cabinets, with doors and drawers, placed across the room. These are used for keeping clothes, dishes, and so on. This means of division may be supplemented by a curtain. In the front section, a long wooden seat, really a bench with a back and

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at a time can be placed. The whole thing is inserted into the oven, and the disks are shaken off the board. After about a minute in the oven, bubbles appear on the surface of a disk, and then the whole thing puffs up until it looks like a large pin-cushion. It remains in the oven about a minute more and then is removed. As soon as a loaf begins to cool, it collapses into disk form again, only now the disk consists of two layers except around the edge.

In each bakery, the baker is the only hired professional. In the bakery in the *hara*, the owner provides the baker with bread for his own consumption and pays him the equivalent of about a dollar and a half a day. In the other bakery, the baker and owner split the bread receipts (see below) of the bakery fifty-fifty, but there is no monetary transaction between them.

Every woman who uses the bakery sets aside about seven per cent of the loaves she makes, and these she "leaves for the *fava*." The owners' own bread supply is thus supplied them, and they are free to sell or otherwise dispose of what they do not eat. The Mizwli women, mentioned earlier, work in the *fava* on the same basis as the other women, but they regularly prepare more bread than they need themselves and sell the surplus at about twenty-five piasters (about seven cents) per *rațl* (the *rațl* is a traditional weight measure equivalent to about 1 lb. 5 oz.).

OLIVE PRESSES

The presses are privately owned but are available to all, the owner receiving a certain proportion of the oil which each individual presses. As social institutions they are, of course, far less important than the stores and bakeries, for they are used for only a few weeks a year, during the olive harvest. However, as has already been suggested, the olive harvest is a period of intense cooperative activity in which social interaction, spurred on by hopes of a profitable crop, is very lively. The presses play an essential economic part in the proceedings and draw large groups of men together.

Most of the presses in the village are modern, machine-driven apparatuses requiring a minimum of manual assistance. There is, however, one old-style one in the stable of a house in the al-Wastiyya section. Stone bins hold the fresh olives. There is a heavy wooden beam one end of which is attached, hinge-fashion, to the ceiling, the other end weighted with three large stones (called "hajir"). A batch of fresh olives is placed under the weighted end of the beam which is raised by block and tackle and then dropped on the olives. The purpose is to reduce the olives to a mush which can then easily be transferred to a circular stone basin with a drain. On it a large, thick stone wheel is set upright. The wheel is secured to a revolving beam one end of which is set into the ceiling. A subsidiary beam projects at right angles to the revolving one. To this a donkey is harnessed, and by walking round and round the basin, the donkey turns the wheel over the olive mush, pressing out the oil. This crude process involves considerable waste, hence